

WHAT IS ALICE LENSHINA'S REAL IDENTITY? UNCOVERING THE TRUE IDENTITY OF PROPHETESS ALICE MULENGA LUBUSHA LENSHINA, 1953-1978: A CONTRIBUTION TO MODERN INTERPRETATIONS OF ALICE LENSHINA

Kenneth A. Chirwa

Research Scholar, Lundazi Day Secondary School, Lundazi, Eastern Province, Zambia

ABSTRACT

The article investigates what Alice Lenshina's real identity is. It uncovers Lenshina's true identity in the period 1953-1978. The article highlights new insights about Lenshina's identity. The article gives vivid characteristics that confirm Alice Lenshina as a true prophetess of God, true charismatic Christian, effective leader and organiser as well as a great reformer and feminist. These attributes of Alice Lenshina attracted the attention of historians and journalists as well as religious and political leaders. Some of these people could not accept and believe that an illiterate simple woman of Chinsali with a humble background could lead and organise the most powerful charismatic and prophetic ministry like the Lumpa church. The article also briefly explains reasons behind Lenshina's myth. This is meant to help readers understand Lenshina's invented picture. Hence, the article contributes to modern interpretations of prophetess and heroine Alice Lenshina whose full name is Alice Mulenga Lubusha Lenshina.

KEYWORDS: *Alice Lenshina, Contribution, Modern Interpretations, True Identity, Uncovering*

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INTRODUCTION

This article explores what Lenshina's real identity is. It uncovers the true identity of Alice Lenshina in the period 1953-1978. It aims at contributing to modern interpretations of Alice Lenshina whose full name is Alice Mulenga Lubusha Lenshina¹. Alice Lenshina has been described differently by different people at different times of her spiritual life in the period under discussion. Thus, her identity has been changing from time to time. In her early ministerial life both religious and political leaders described Alice Lenshina as a true servant of God. There is evidence which shows that political leaders of UNIP government consulted Lenshina as a spiritual leader to seek blessings (Musa, 1998: 29). There is also evidence that Kaunda and his team donated bicycles to help Lenshina and her church in evangelism (Munga, 2016: 45). At this moment Kaunda and his UNIP officials considered Lenshina as a true spiritual leader. Lenshina's true identity was uncovered.

However, things turned upside down after the Lumpa-State conflict of 1964. After this darkest part in the history of Zambia, Kaunda and his UNIP government officials invented a negative picture or history of Alice Lenshina. Lenshina was now negatively portrayed by UNIP government wing mainly to justify their murderous action that they took on

¹See her picture in appendix 4.

innocent people during the Lumpa massacre of 1964. Alice Lenshina was now condemned by both Zambians and nations all over the world. Most Zambians began to regard her as an evil person. Newspapers and books carried the negative message and picture of Lenshina. Oral traditions also carried the same negative invented attributes of Alice Lenshina. Many Zambians were made to believe that Lenshina was a rebel, cultist and Satanist who caused the death of scores of her followers. At this moment Lenshina's true identity was covered in the political propaganda. Many people could not clearly notice it. A fake identity of Lenshina emerged at this moment.

Nevertheless, the scenario changed when modern scholars began to reconstruct the true identity of Alice Lenshina. The battle to reconstruct Lenshina's real identity began in the 1970s. Andrew Roberts (1972) and W.M.L Van Binsbergen (1976) began the race when the two recognised Lenshina as a true prophetess, founder and leader of the Lumpa church. In the 1990s scholars such as Moris Musa (1998), Kampamba Mulenga (1998) and John Hudson (1999) followed suit in giving Lenshina her true identity. The three acknowledged Lenshina as a true prophetess, Christian, founder and spiritual leader. Professor Owen Sichone (2007) clearly notes that prophetess Lenshina was given a bad name by UNIP and he denies all negatives associated with Lenshina since he personally knew Lenshina as a true servant of God². David Gordon (2009) removes the notion that Lenshina caused the death of her members through Lumpa uprising of 1964. Gordon argues that there was no uprising against authority but a massacre of Lumpa members by state authority. The recent works by K.A Chirwa (2015) and K. Kondolo (2015) also identified Lenshina as a true Christian, prophetess, teacher, leader, reformer and feminist.

This article builds on these modern interpretations of Alice Lenshina's identity. It explores what Alice Lenshina's true identity is by uncovering her hidden identity in the period 1953-1978. Like modern scholars' works, the article clearly demonstrates that Lenshina was roundly condemned because she was a largely misunderstood woman. The article clearly shows that all negatives attached to Lenshina's identity were mere inventions meant to tarnish the image of the prophetess of God.

The article has two tasks. The major task is to uncover the hidden true identity of Alice Lenshina. This is done by investigating attributes that give Lenshina her true identity. This article departs from earlier works since it takes a different approach. Instead of merely mentioning attributes that make Lenshina's true identity, the article goes further by critically examining characteristics that confirm each attribute. For example, instead of mere mentioning that Lenshina was a true prophetess of God, the article goes further by examining characteristics that confirm Lenshina as a true prophetess of God. The minor task deals with Lenshina's myth. It explains why and how the myth came about in the 1960s. This is meant to make the reader understand why Alice Lenshina's true identity was fabricated from 1964 onwards.

To accomplish these two tasks, the article is divided into eight areas. The first area investigates characteristics that makes Lenshina a true prophetess of God. The second area uploads spiritual characteristics that confirms Lenshina as a true Christian. The third area discusses characteristics that certifies Lenshina as a great spiritual leader. The next area focuses on characteristics that approves Lenshina as a powerful teachers. This is followed by an area discussing characteristics that confirms Lenshina as an effective church organiser. The sixth area looks at characteristics that makes Lenshina a great reformer. The seventh area explores characteristics that confirms Lenshina as a great feminist. The last area explains the myth surrounding Alice Lenshina.

²Tuesday, November 13, 2007. Alice Mulenga Lenshina and the Lumpa church (cult): The Lumpa church of Alice Lenshina supplied by Owen Sichone. Accessed <http://dagolo.blogspot.com>2007/11>. Retrived 15 September 2021.

Alice Lenshina, a True Prophetess of God

Alice Lenshina was a true prophetess of God. She fits in the definition³ and characteristics⁴ of a true prophet of God in any religion. Firstly, like any true prophet, Lenshina was called by God. Lenshina claims that during her visionary encounter with Jesus on 26 October 1953, she was told by Jesus that she was the chosen one, the prophetess of God (Gordon, 2009: 46). Rev Macpherson of Free Church of Scotland at Lubwa mission in Chinsali district of today's Muchinga province of Zambia confirmed this claim. According to Macpherson, Lenshina was sent by God to bring good news of salvation to the world (Chirwa, 2015: 19). The local people also confirmed this since they regarded Lenshina as a Queen of Heaven⁵. Lastly, Rev. Moris of Methodist church also considered Lenshina as being sent by God.

Secondly, Lenshina, like other true prophets, received revelation from God through a vision and obeyed it. Alice Lenshina claims that she had a vision in 1953 after a short illness which led her to death. Both Ipenburg (1991: 190) and Bau (2001: 328) confirm Lenshina's visionary encounter with Jesus. Rotberg (1961: 68) and Hudson (1999: 17) report that both the catholic and Presbyterian churches in Chinsali confirmed the genuineness of Lenshina's vision.

Like any true prophet, Lenshina was given a specific task to carryout. Lenshina claims that she was given a special message of goodness for the people. Kondolo (2015: 36) confirms that after her visionary encounter with Jesus Lenshina returned back to earth with a special mission. The mission was to build the community on a solid rock. This means that Lenshina was instructed to build a community which would uphold proper biblical teachings of God. Hudson, 1999: 14) reports that Lenshina was commanded to preach the message of repentance to the people.

In addition, Lenshina communicated God's message to people without fear just like other true prophets did. She openly and fearlessly condemned sin. For instance, she publicly denounced ancestors, deceased chiefs and affliction causing spirits as objects of veneration (Van Binsbergen, 1976: 289). She also fearlessly condemned witchcraft. Many respondents report that witchcraft was a living force in rural parts of northern Rhodesia. As an indigenous person, Lenshina, unlike foreign missionaries, had full knowledge of how dangerous and real witchcraft was at that time. Despite this vast knowledge, Chondoka (1999: 5) reports that Lenshina continuously and openly urged witches, wizards and sorcerers to repent and became born again. Lenshina also openly condemned and outlawed African traditional practices such as polygamy, sexual cleansing and widow inheritance. This boldness clearly shows that Lenshina was not just an ordinary Christian but a prophetess of God. No ordinary Christian, white missionaries inclusive, could have a courage to proclaim God's message in Northern Rhodesia where African traditions and beliefs in witchcraft were deeply rooted like Lenshina did. At that time making such pronouncements was a direct threat to one's peace and life. Lenshina's boldness was really unique and strange at that time.

Lenshina believed in monotheism like any true prophet did. She acknowledged only one God. She believed in one true God and Jesus was considered as saviour and son of God. In Lumpa theology, God was viewed as the creator of all things. Like in any Christian church, Satan in Lumpa church was thought to have been created as a good spirit who turned against God. In addition, Lenshina, did not work for material gain. Bau (2001: 308) confirms that Lenshina did not give up her faith in God in favour of material gain. At this time many founders of Lumpa faith like Robert Kaunda had denounced

³ In religion, a prophet is an individual who is regarded as being in contact with a divine being and is said to communicate supernatural message to other people.

⁴ See appendix 1 for characteristics of a true prophet of God.

⁵ Lenshina was a Bemba corrupt name for Regina which means Queen.

their faith and joined politics with a view to earning a salary or wage. Lenshina, from inception of Lumpa church, discharged her spiritual work as a prophetess of God without a pay. She worked voluntarily while leading a puritan life at all times.

Like any true prophet, Lenshina commanded God's message of repentance to people in northern Rhodesia and beyond. She preached about God's judgement for sin and hope for restoration. Lenshina in her messages insisted that the only way for people to survive or escape the punishment of God was to repent of their sins. Ipenburg (1991: 195) reports that Alice Lenshina had only one simple evangelical theme: "Anyone who does not repent and believe in Jesus, he/she cannot stand near the judgement throne of God" and "we shall not cross river Jordan unless our hearts are washed". Like John the Baptist, Lenshina preached this message of repentance boldly. Six months before her death, during ordination of her successor, Lenshina instructed her successor to continue with her message of repentance and hope for restoration. Kondolo (2015: 53) indicates that Lenshina instructed her successor to continue feeding God's sheep with biblical message and ensure that he did not lose any of them and should some go astray he should look for them until he found them and brought them back in the kingdom of God.

Furthermore, like true prophets, Lenshina faced opposition or rejection from the people because of her uncompromising attitude. Lenshina's prophetic ministry was not easy. It was full of rejections and persecutions. To begin with the Church Council of the Free Church of Scotland expelled Lenshina from the church mainly because of her popularity and insistence on puritan life. After forming the Lumpa church, Lenshina was persecuted by different individuals of different capacities at different times for different reasons. She was persecuted by state police, traditional chiefs and headmen, UNIP cadres and political leaders as well as her fellow Christians and leaders from both catholic and protestant churches. Munga (2016: 55) also reports that Lenshina spent most of her life in detention in various isolated places of Zambia. In 1964, she was imprisoned without trial to life imprisonment where she served until her death on 7th December 1978.

Finally, like a true prophet in any religion, Lenshina's prophecy was fulfilled. Kondolo (2015: 38) confirms that Lenshina's prophecy as a messenger and prophet of God was proven through her fame as a healer and prophet. Several respondents in Lundazi confirm that Lenshina had special powers as a prophetess of God. They also confirm the miraculous cures of various ailments that Lenshina was able to perform on people when she visited Lundazi district in 1957 and 1958. Munga (2016: 35) also confirms that Lenshina healed all assorted ailments. Lenshina healed the sick and delivered people and sheltered them within her church. The lame could walk, the blind could see and the dead could rise⁶. Lenshina made the Lumpa church a healing church. Her deacons and other genuine followers were also able to heal all ailments. Lastly, Lenshina, as a true prophetess of God, predicted her future (Kangwa, 2018: 75). She foresaw her death coming. Because of this, before she died she appointed someone to be a successor. Mulenga (1998: 134-135) explains that six months prior to her death, prophetess Lenshina summoned all her deacons to Lusaka to choose her successor. This was meant to avoid confusions and leadership wrangles that could have occurred after her death if no successor was left behind. At this meeting, Obed Chileshe who was christened as Muchinga was chosen as Lenshina's successor. Six months later, Alice Lenshina died in her sleep at her house in Lusaka on 7th December 1978. It was a mysterious death. Mulenga (1998: 135) claims that it was as mysterious as her rising from the dead on 26th October 1953 at Kasomo village. Lenshina was buried at her home village in Chinsali. On her gravestone repeats the words of the original foundation stone and reads:

⁶Lumpa uprising: UNIP to blame? Zambia Daily Mail (ZDM), Monday, May 31, 1993.

'Alice Lenshina Mulenga Lubusha. She was born in 1924. She died for the first time on 25th October 1953. On 26th she met with Jesus and was given the work by the father: Build on the rock. On 7th December 1978 she received rest and returned to God, our father' (Gordon, 2009: 46). From numerous characteristics of Alice Lenshina discussed above, no genuine person can doubt that Lenshina was a true prophetess of God. Truly, these accounts of Lenshina's experience describe the familiar rite of passage which prophets in any different religion undergo.

Lenshina, a True Christian

Alice Lenshina was a true Christian. She was like modern born again believer. This is confirmed in many ways. Firstly, different people confirmed that Lenshina was a genuine Christian. This group of people included religious leaders, political leaders and local people who knew and lived with her. Rev Macpherson of the Free Church of Scotland at Lubwa mission was the first person to confirm Lenshina as a true child of God. Chirwa (2015: 39) reports that in 1953 when introducing Lenshina to the members of his church, Rev Macpherson said: 'This person has been sent by God to preach the holy gospel to the nations so that whosoever hears her message and repents may be saved'. Rev Muchindo of Catholic mission at Ilondola followed suit. He also confirmed Lenshina as a genuine Christian and baptised her as Alice. The Northern News (Friday, October 2, 1964: 5) records that Rev Collin Moris of Methodist church also confirmed Lenshina as a responsible God fearing woman. Besides religious leaders, political leaders also approved Lenshina as a genuine Christian. The African National Congress leadership, for example, regarded Lenshina as an African spiritual leader⁷. The first Zambian republican president Kenneth Kaunda also considered Lenshina as a spiritual woman. Munga (2016: 45) claims that this consideration made Kaunda in 1963 to donate bicycles to Lenshina and her church to help them in evangelism. The confidence that political leaders had in Lenshina as a true Christian and spiritual leader made them consult her from time to time. Northern News (June, 19, 1965: 1) reports that in 1954 Harry Mwanga Nkumbula of Africa National Congress (ANC) had a meeting with Lenshina and her team to seek Godly blessings and counsel on political matters. Kaunda and his colleagues did the same. Musa (2009: 29) records that upon his ascendancy to UNIP presidency in 1961, Kaunda with other nationalist leaders such as Simon Kapwepwe, Kapata Makasa, Aaron Milner and Mulenga Kusuntu visited Sione to seek blessings from Lenshina and her team. The Zambian government of Kaunda through its 1965 report also confirmed that Lenshina was a true Christian. The report confirmed that Lenshina and her church were neither heretic nor schismatic (the Government Report, 1965: 58). Lastly, the local people confirmed that Alice Lenshina was a true Christian. They considered her as a queen of heaven (Musa, 2009: 5). They equated her to no beings on earth but only those in heaven.

Apart from individuals, Lenshina's message confirmed that she was a true charismatic Christian. Lenshina preached a sound Christian doctrine. Her message was equivalent to the message of genuine born again believers of today. She preached a puritanical moral code. She proclaimed the observance of the law of God. Kondolo (2015: 49) notes that the seriousness of Lenshina's message made even the few people who had remained in mission stations of catholic and protestant churches to also defect to Lumpa church.

Lenshina's hymns also confirmed her as a spiritually filled Christian. Alice Lenshina composed beautiful songs which she claims Jesus taught her in a vision. These hymns attracted masses in northern Rhodesia and beyond. The hymns were spiritual and not heretical in nature. Her preaching was largely done through these hymns. Through hymnody the people got her message. Kondolo (2015: 81) reports that through her beautiful songs Lenshina exhorted, taught and united God's people as she believed she had been instructed in her vision. Her hymns made people leave their homes and their

⁷ NAZ, EP 4/2/85, Annexure 1, Lundazi Tour Report No. 12/56.

churches and join Lumpa church. Because of their genuineness and attractiveness, Lumpa hymns were later adopted by both the catholic and protestant churches as we shall see later.

Furthermore, Lenshina's teachings testified her as a true child of the most High God. Lenshina strictly followed biblical teachings. Her main task was to spread the gospel of Jesus Christ as she was instructed in her vision. Lenshina's teachings highlighted God and his son Jesus. The teachings were based on the Lumpa doctrine. The Lumpa church doctrine comprised of biblical teachings, Lumpa rituals or sacraments and Lumpa church rules. The biblical teachings were mostly based on the ten commandments of God (Chirwa, 2015: 29). Lenshina's teachings also emphasised on the observance of three main rituals performed in the church. These were baptism, confession and marriage rites. Brandon (1970: 540) claims that these rituals were meant to ensure that there was continuity in the sacred music of the Lumpa church. Lastly, Lenshina based her teachings on the church rules⁸. These rules were meant to equip members with biblical teachings which would help them to prepare to meet their saviour Jesus Christ during his second coming. The rules were also meant to create a new liberated Lumpa society which would be free from all anti-social activities, harmful cultural practices and other pagan activities. Through her teachings, Lenshina made serious impact in the lives of people within and outside the church. Through her teachings the Lumpa members led puritan lives. Through her teachings Lenshina produced a new cleansed society worth to receive their saviour Jesus Christ if he came.

Finally, Alice Lenshina's conduct or character confirmed her as a strong, humble and true believer. Lenshina was a strong prayer warrior and worshipper. She loved hymn singing and praying to God. She was a humble servant leader and child of God. Kondolo (2015: 33) confirms that Lenshina was a humble child of God and that many people admired and liked that quality in her. Lenshina was also known as a peace-loving and well-behaved believer. This was proven by many confessions people made about her character. Lenshina also claims that even Jesus confirmed her as a chosen child and prophetess of God. Thus, there is no doubt that Alice Lenshina was a true prophetic and charismatic child of God. Today, she could be likened to the genuine believers of Pentecostal churches.

Lenshina, a Unique and Great Leader

Alice Lenshina was a unique great and admirable leader in the second half of 20th century. She led a powerful prophetic and charismatic ministry called Lumpa church from 1955 to 1978. According to Roberts (1972: 29), the Lumpa church reached its greatest influence in 1959 with its total membership ranging between 50,000 and 100,000 in Northern Rhodesia. According to Registrar of Societies, Lumpa church had 148 branches in Northern Rhodesia alone (Munga, 2016: 3). One factor which made Lenshina's church attractive to people to join it lay in the manner in which she administered her Lumpa church.

Firstly, Lenshina Africanised Christianity in northern Rhodesia. Unlike in missionary churches where Africans were oppressed and discriminated against due to their colour and race, Lenshina allowed fellow Africans to preach and take part in the running of the church. As a result of that, Africans felt part and parcel of the Lumpa church. Lenshina also embraced Christianity with African flavour. For example, her church hymns were sung with African idiom and not with European idiom as it was in missionary churches. Like in traditional music, hymns were accompanied by dancing, clapping, drumming and ululations. Because of Africanising Christianity, the Lumpa church of Alice Lenshina was considered to be the only indigenous church in northern Rhodesia. It was the only church which was African-led and

⁸For details see appendix 2.

African-inclusive. It was also the only church which suited the mood and aspirations of Africans in northern Rhodesia. Thus, many Africans from all walks of life joined the Lumpa church which they considered as their God-given African Christian church.

Secondly, Alice Lenshina was a spiritual field leader. The Northern News (Thursday, 16 July, 1974: 8) reports that from the inception of the Lumpa church in 1955, Lenshina embarked on village to village visits. These visits were meant to meet and familiarise with her members. They were also meant to convert and baptise new ones. These visits were visible in all parts of northern Rhodesia. Through these strategic visits the Lumpa church greatly expanded. For example during Lenshina's visits to Lundazi in 1957 and 1958, Lundazi Lumpa church population increased by more than 1,297⁹. This spiritual growth took place all over northern Rhodesia. Whichever place Lenshina touched, scores of people joined the Lumpa church.

Besides regular visits, Lenshina followed people who made pilgrimages to Sione, the Lumpa church headquarters. As early as 1954 people started flocking to Lenshina's residence in Chinsali on foot or bicycles. These pilgrims included the blind, disabled, the aged and children. It also included able bodied men and women. These people had heard stories of Lenshina's miraculous acts. Ipenburg (1991: 197) reports that in 1955 alone over 60,000 pilgrims visited Sione. Lenshina warmly welcomed every pilgrim and attended to him/her according to his/her request. Pilgrims returned home with great messages about Lenshina. With passage of time some forgot about their experience with Lenshina. However, to their amazement, Lenshina paid them surprise visits. One aim of Lenshina's follow-ups on pilgrims was to assess and boost the spiritual stance of the pilgrims. It was also meant to give moral and material support to them. Like regular visits, these follow-ups had far reaching effects. Many pilgrims who were visited by Lenshina joined the Lumpa church.

In addition, as already discussed, Lenshina as a role model rendered service without pay. She did it voluntarily whole heartedly. Equally, all her leaders in the Lumpa church voluntarily executed their duties without material gain. Both Musa (1998: 16) and Chirwa (2015: 27) confirm that church leaders in the Lumpa church such as deacons were not paid a salary or wage. Lenshina encouraged her leaders and followers to be resourceful, hardworking and self-reliant.

As a religious leader, Lenshina respected and obeyed the laws of the land. For instance, she registered her church under the Registrar of Societies in 1957 in accordance with state requirements. Munga (2016: 3) confirm that all Lumpa congregations or branches were also registered at the same time. Lenshina discouraged her members from taking the law in their hands through retaliations. Instead despite being disappointed by the police on several occasions¹⁰, Lenshina continuously encouraged her members to report to the police whenever they were attacked by UNIP cadres and other Lumpa enemies. There is no historical record where Lenshina incited her members to retaliate except when the state intentionally destroyed the Lumpa synagogue at Sione in 1964. This retaliation led to what Gordon (2009: 46) calls a Lumpa massacre by state authorities. Throughout her lifetime Lenshina was a real peace-loving leader.

Besides being peaceful, Lenshina was a true democrat. As a democratic leader, Lenshina decentralised her system of operation. She made a clear church hierarchy and assigned each adherent specific roles and responsibilities. She delegated her authority to lesser leaders in the church. Deacons were delegated the duty of preaching and healing as well as

⁹J.L Calmettes, "The Lumpa Sect, Rural Reconstruction, and Conflict", MSC Thesis, Aberystwyth: University College of Wales, 1978, p.95; NAZ,MHA 3/1/82, Lumpa Church, p.1

¹⁰Mulenga (1998: 70) claims that the Lumpa church accused the police of being tools of UNIP rather than impartial peacemakers.

baptising people. Apostles were delegated the responsibility of spreading the good news as she received in her vision. They were also required to visit both the new and old converts in their villages on regular basis. Fellowship organisations for men and women were tasked a duty of visiting and caring for the sick and the needy. They were also required to fundraise for the church. The choir members were to accompany deacons and apostles in their preaching and evangelical missions. This is because evangelism and preaching in the Lumpa church was mainly done through hymn singing. Every member in the church was assigned the duty of evangelising. Lenshina insisted that every member of the Lumpa church was an evangelist. He/she was required to evangelise through his/her conduct. As such, every member was expected to live an exemplary life. He/she was to live a puritan life. These delegatory assignments made every Lumpa members feel part and parcel of the church. It also made members to become active. This gesture attracted many people to join the united Lumpa church family. This in turn made the Lumpa church to grow numerically.

Furthermore, Lenshina believed in equitable distribution of resources and power in the Lumpa church. For instance, she evenly distributed wealth to all churches according to their size. She also assigned responsibilities to all who aspired for and deserved them. She did not discriminate against any person based on class, colour, sex or ethnic origin as it was the case with missionary-led churches. Lenshina was inclusive in the way she distributed both resources and power. She embraced everyone who confessed and gave him/her roles and responsibilities.

Finally, Lenshina led a servant leadership. She was a humble and simple ordinary leader who had a heart for her followers. She served her people with humility and passion and daily many were added to the Lumpa church. Kondolo (2015: 33) confirms that Lenshina was a simple illiterate African woman who managed to come up with a powerful religious innovations without any formal theological training. It was this leadership quality that attracted a great deal of attention from journalists, politicians, historians, and church leaders. Most of them could not believe what they saw in Lenshina's leadership style. They could not accept the reality about Lenshina. For example, Rev Paul Muchindo who baptised her could now not accept Lenshina as a rival and far more successful church leader. Equally, former United National Independence Party (UNIP) Central Committee Member Kapasa Makasa refused to accept that an ordinary village woman like Lenshina could lead something as powerful as the Lumpa church.

In summary, Lenshina was a great leader who had her followers at heart. She served her people with passion and humility. She embraced everyone and impartially treated all. She did not defile the authority and laws of the land as other scholars have argued. She led a democratic type of leadership since she involved everyone in leadership. This is clearly seen in the way Lenshina delegated her authority. She was among the few early religious leaders in Africa to Africanise Christianity. Her unique extraordinary leadership skills had two sides. On one side, it helped Lenshina to effectively expand her church. More people were attracted to the church and many joined it. On the other side, it landed Lenshina into problems. This is because male spiritual and political leaders did not expect to find a humble and simple illiterate woman like Lenshina without formal theological training to effectively organise and lead a powerful church like Lumpa church at that time. Hence, they began plotting against Lenshina and her church.

Alice Lenshina, a Powerful Teacher

Alice Lenshina was a powerful teacher. She trained her adherents in five major areas of Christian life. Firstly, Lenshina trained her members to have strong and unshakable faith in God and His son Jesus Christ. It was this kind of faith that made her members to with stand persecutions from missionaries and traditional leaders as well as UNIP government and its cadres. Persecutions could not hinder the growth of the Lumpa church. Persecutions made the Lumpa adherents strong

and united. It was also this kind of faith that made the Lumpa followers fail to surrender despite encountering massive losses of life and property during Lumpa massacre of 1964. Kondolo (2015: 3) records that Rev Hinfelaar was surprised that intelligent Lumpa adherents, many of them with babies on their backs, would run into a hail of bullets rather than surrendering. It is clear that not all members of the Lumpa church were illiterate and not all could have been ignorant of the power of Bren guns used on them by the highly trained government soldiers and police officers. It only clearly shows that the Lumpa people had a strong faith in their God. The Lumpa adherents had a faith of Apostle Paul who declared that for him to live was Christ and to die was gain. This kind of faith made them continue trusting and serving God even after the imprisonment and death of their leader, prophetess Alice Lenshina. This kind of faith made the Lumpa members see God above every circumstance. They praised and worshipped God whilst in prison and even after the ban of their church.

Secondly, Lenshina taught her members to be obedient to the teachings of Jesus Christ. Lumpa members were required to strictly obey biblical teachings. Lenshina taught her members to observe the ten commandments of God. She also taught them to obey the Lumpa rules and Choir rules. This made the members live obedient lives. For example, men and women married only from the church. Chirwa (2015) claims that there was no tangible evidence of Lumpa couples being expelled from the church because of marrying from outside.

In addition, Lenshina trained her members to live puritan lives at all times as they awaited the second coming of their Lord Jesus Christ. From onset of the Lumpa church, Lenshina imposed a strict puritanical moral code upon her followers. She insisted on purity or new birth. Lenshina advocated for a religious group which had strict moral values and was dedicated to God and Jesus Christ. She aimed at cleansing the society of all evils (Mulenga, 1998: 171 and Musa, 2009: 5). No one would be considered a Christian of Lumpa faith unless he/she washed his/her heart and became born again. Anyone who opted to become an adherent of Lumpa church was, therefore, required to make a genuine confession. Lenshina's teachings on purity had a far reaching effects. It made many people of different age, sex, interests and life orientations to confess their sins and become members of the Lumpa church. These members abided by the commandments of God and the rules of the church. They neither drank alcohol nor smoked. Immorality and other pagan activities were absent among most members. Polygamy levels decreased while divorce cases increased. This is because Lenshina encouraged her followers towards monogamy. This insistence on monogamous marriages resulted in the male church adherents releasing their extra wives and equally the second wives releasing their husbands. All these made the Lumpa church members attain moral superiority in the whole region of northern Rhodesia. The Lumpa adherents lived puritan lives. This makes Mulenga (1998: 172) argue that 'If there has been a time in the history of Zambia when people did live puritan lives that time was the era of the Lumpa church and these people were the Lumpa members'. Therefore, it is clear that Alice Lenshina was more successful than white missionaries in inculcating into her followers a puritan morality.

Furthermore, Lenshina as a role model trained her members to be powerful and true prayer warriors. Lenshina encouraged her members to frequently go for prayers in order to instil prayer life in them. From time to time and on every appointed days of worship such as Wednesdays, Fridays and Sundays, Lumpa members were required to attend prayers. Prayers were also conducted every morning before members went for their individual assignments or work. Lenshina's emphasis on praying to God made her members devote a great deal of their time to prayer. Prayer became an integral part of their Christian life. The Lumpa members prayed at all times regardless of situations. For instance, Calmettes (1960: 126) reports that Lumpa members continue praying to their God while serving their sentences in prisons. Mulenga (1998: 153) also records that during the time when the Lumpa church was banned, its followers were conducting prayers in defiance of

the ban. Most Ex-Lumpa respondents claimed that prayers were very beneficial to them since prayers cured many ailments such as sickness, blindness and lameness. Lumpa resilient prayer life made the UNIP government of Kenneth Kaunda to uplift its ban on the Lumpa church. This saw the rebirth of the Lumpa church called New Jerusalem church. Kondolo (2015: 7) explains that the name changed because government directed Lumpa leadership to do so during re-registration of the church as a way of burying the name Lumpa.

Besides being prayer warriors, Lenshina trained her members to be true worshippers of God. She instructed her members to worship the true God wholeheartedly. She trained them to recognise God, Jesus Christ and Holy Spirit in their worship. The Lumpa members mostly worshipped God through hymn singing. The singing of hymns became one characteristic of the Lumpa church members. The members sang to their life situations as they worked, visited, walked and worshipped during prayers. They sang God as their all-powerful father. They regarded God as their provider and protector. Hence, they sang to Him whenever they were in need of blessings or protection from their enemies. Worshipping God through hymn singing was the accepted conduct of a Lumpa Christian. Lenshina had successfully instilled in her members the spirit of praising and worshipping God. The Lumpa members, like Lenshina, were true worshippers.

Finally, Lenshina trained her adherents to live as members of one family. Lenshina preached about love and encouraged oneness among her members. This brought a sense of togetherness in the Lumpa church. The Lumpa members lived like they belonged to one body, the true reflection of Paul's analogy of human body¹¹. Each member became the keeper of the other. Members lived a life of sharing the little they had with each other. Church members who had goods or property to spare were encouraged to give those who lacked. These goods included sugar, salt, clothes, chickens, food, hoes, axes and other necessities. Many respondents report that it was uncommon for a member of the Lumpa church to travel with his/her food portion or extra clothes because he/she knew that any village he/she stopped he/she would find brothers and sisters in Christ who would look after him/her until he/she decided to continue with his/her journey. Many Ex-Lumpa respondents testified that this happened to them during pilgrimages to and from Sione. Lenshina also encouraged collective work among her church members. Members helped each other in collecting firewood, cultivating gardens and weeding. Thus, the Lumpa adherents lived and behaved like the first Christians at Antioch. They lived as one body in love as instructed by their prophetess. This kind of life attracted many people to join the church and every day many were added to the Lumpa family in northern Rhodesia and beyond.

In summary, Alice Lenshina, as a powerful spiritual teacher, trained her members to be true Christians, Christians whose foundation was built on the rock Jesus. Her members were holy, obedient and faithful. They had strong faith which helped them to overcome persecutions. The Lumpa members of Alice Lenshina were true worshippers and powerful prayer warriors. They lived like the first Holy Spirit filled Christians at Antioch. They were a true reflection of a true born again Christian of today's Pentecostal faith.

Lenshina, an Effective Church Organiser

Alice Lenshina, despite not undergoing a theological or leadership management training, was an effective church organiser. Firstly, Lenshina had put in place a clear organisational structure. Ipenburg (1991: 203) confirms that there were ranks and positions like those of senior deacons, deacons, apostles, and choir members in the Lumpa church. Each position had its own specific function. Deacons were empowered to perform both spiritual and administrative functions. Spiritually,

¹¹ Read Christian Holy Bible in first Corinthians chapter 12 verses 12 to 27.

deacons preached the gospel of Jesus Christ, laid hands on the sick and performed marriage, confession and baptism rites. They also mediated disputes among church members and counselled members about marital problems. Administratively, the deacons reported directly to Sione on spiritual and administrative matters concerning their churches. They carried out orders from Sione. They also implemented Lumpa church policies and undertook the general administration of their churches. The deacons were followed by the apostles in the Lumpa church hierarchy. Every member of the Lumpa church was an evangelist. But those that became so active in spreading the gospel of Christ were called apostles or missionaries. Apostles travelled from village to village spreading the gospel of Christ. They influenced the rate at which the church spread and grew. Below apostles were the church choir members. The choir occupied a special place in the Lumpa church. Each congregation had a choir group that sung at every church service, mid-week service players and at funerals of church members. The choir members were therefore required to strictly follow choir rules as tabulated in appendix 3. Choir members wore uniforms for easy identification. The general membership was the last group in the Lumpa organisational structure. These men and women also recognised their roles and each one identified his/her spiritual gift. This group belonged to fellowship organisations of the church. Kondolo (2015: 49) reports that the Lumpa church had both women's fellowship called Maria and men's fellowship called Joseph. These fellowships were created to instil oneness and self-reliance as well as to do charity works in the church. For easy identification each fellowship organisation had its own uniform. Each fellowship organisation had a duty to look into the affairs affecting its members in the church. It also had a duty to visit the sick and perform some manual work for them. Each fellow organisation was also required to do fundraising ventures for the church. Every position in the church was open to every believer regardless of one's gender. Those who wanted to serve in the church were to be blameless or upright in the eyes of God. All appointments were made on merit. Lenshina appointed only men and women of good character and sober habits.

Secondly, Lenshina had put in place clear procedures for becoming a Lumpa member. Membership was opened to men and women who genuinely confessed their sins. After confession, these converts were called Lumpa adherents. The Lumpa church had two categories of adherents, namely the followers and members of the church. Lumpa followers were those adherents who confessed their sins but did not choose to be baptised since baptism was an option. This group mainly consist of adherents who were still in polygamous marriages. This is because only those in monogamous marriages could be baptised. Lumpa members were those who confessed their sins and were baptised. These were considered as genuine Lumpa adherents. This is because baptism was believed to wash away sins and ensure salvation. Anyone who did not fall in any category above was considered an enemy of Christ and the Lumpa church. He/she was locally referred to as 'Wakuchiwolya' (an outcast or atheist). Marriage between this individual (an atheist) and the Lumpa adherent was forbidden since marriage was sacred. All Lumpa adherents were instructed to strictly marriage in the church. Anyone who violated this order risked expulsion from the church. This order was meant to maintain membership, purity and marital morality in the Lumpa church.

Furthermore, Lenshina organised her church on non-political lines. Kondolo (192015: 49) records that the constitution of the Lumpa, drawn up in 1957, emphasised that the church was non-racial, not political and not opposed to the laws of the country. The Lumpa church remained non-political and only recognised Jesus as its leader. All authority was driven from God and His prophetess, Alice Lenshina. The emphasis on the Lumpa church not being a political organisation but a church in which God and His son Jesus were to be praised¹² was meant to draw the attention of its

¹²See Lumpa church rule number 1 on appendix 2.

members away from politics. This was to allow its members to concentrate on the spiritual activities of the church so that they could wholeheartedly serve their God. Lenshina wanted her members to serve only one master, God. The period 1955-1964 was a difficult period for Lumpa Christians since it was a critical period for struggle for independence. Hence, the emphasis was not meant to defile the state authority and laws as others have argued. Lumpa church strictly obeyed state laws and authority. Lenshina registered the church in accordance with state requirements. From time to time, whenever attacked the Lumpa members reported to the police instead of retaliating. This is because Lenshina instructed her members not to take the law in their hand but always obey the laws of the land. The only time Lenshina instructed her members to retaliate was when the Lumpa synagogue was intentionally destroyed by Kenneth Kaunda and his UNIP officials on 3 October 1964. This instruction led to Lumpa-State Conflict of 1964. Most respondents have refuted the government claim¹³ that the emphasis on non-involvement in politics blocked members from registering as voters or voting in the Central Elections held in October 1962. The respondents instead attribute this 1962 Lumpa voter apathy to Lumpa adherents' loss of confidence in the UNIP leadership following UNIP cadres' open continuous destruction of the Lumpa churches and property. These respondents, most of whom, were ex-Lumpa members claimed that the government failed to protect the Lumpa adherents from savage UNIP cadres.

Finally, Lenshina organised her church on self-reliance basis. The Lumpa church had its own source of income and was financially completely self-supporting. Amazingly, the Lumpa church built its synagogue at Sione independent of churches overseas and also independent of government. Bau (2001: 328) claims that Lenshina's cathedral stood out as one of the largest in central Africa. The church wholly depended on contributions organised by its members at different fora and levels. Baptisms, prayer meetings, choir festivals and competitions as well as fundraising ventures were the major sources of income for the Lumpa church. These contributions made the Lumpa church acquire a lot of wealth and property. Kondolo (2015: 54) records that during the handover ceremony of the church shortly before she died, Lenshina left the Lumpa church with a lot of property and money.

In summary, Lenshina created a clear hierarchical structure for the church. She was on top of the hierarchy as a prophetess of God and leader of the Lumpa church in northern Rhodesia and beyond. She was followed by senior deacons. Then came deacons followed by apostles. The choir members were the least group followed by the general membership. Each Lumpa adherent had a role to perform in the church. All appointments were based on merit and not on one's gender. Membership was open to all who genuinely confessed their sins and were ready to work for Christ. Lenshina's emphasis on non-involvement in politics was meant to make her members concentrate on serving only one master, God. It was not meant to defile state laws and authority. Lenshina strictly followed the laws of the land and had regard for state authority. Lastly, Lenshina and the Lumpa church lived a self-reliant life. The Lumpa church single handily built its synagogue at Sione, bought two Lorries for evangelism and owned many cattle and goats. Each congregation was financially and spiritually successful. The Lumpa church had a lot of money and property.

Alice Lenshina, an Amazing Reformer

Lenshina successfully managed to reform the Lumpa church into a spiritual and African Christian church. This success had far-reaching effects in Northern Rhodesia and beyond. The success of Lenshina and Lumpa church led to numerous reforms in the white missionary-led churches in northern Rhodesia. The white missionaries began to re-examine their church operations to suit that of Lenshina. This was meant to effectively expand their churches. It was also meant to retain

¹³For 'Government Claim' see MHA 1/3/10, Lenshina and the Lumpa Church, p. 7.

their members who were continuously defecting to the Lumpa church.

The white missionaries' decision to embrace transformations in their churches saw the creation or rebranding of women organisations in catholic and protestant churches in northern Rhodesia. The United Church of Zambia (UCZ) formed *Kabungwe ka Banamayo mu BinaKristu* (KBBK) and later changed the name to Women Christian Fellowship (WCF). The Roman Catholic formed Catholic Women Organisation which had different local names according to regions where it operated from. For instance, in eastern region, it was called *Mutondo*. Church of Central Africa Presbyterian (CCAP) called their women organisation as *Umanyano*. The Seventh Day Adventist (SDA) church called theirs the Dorcas Mothers Society. Like in Lumpa church, for easy identification, each women organisation had its own uniform. These women organisations were found in every congregation of the catholic and protestant churches. They became a force in the catholic and protestant churches. They became the basic unit in which women expressed themselves. Through these female organisations the previously marginalised catholic and protestant women became more articulate. For example, Hazemba (2000: 41) reports that the Dorcas Mothers Society outlawed the tradition practice of sexual cleansing among its members. The society, like Lenshina, argued that such traditions could lead women to contracting diseases.

In addition, like in the Lumpa church, both catholic and protestant churches embarked on vigorous evangelism with a burning desire that others should have their wonderful salvation. For instance, the Lubwa church became a church where every leader was now filled with a burning desire to win his/her fellow African and in particular his/her own relative for Christ¹⁴. This burning desire among catholic and protestant church leaders enabled them to embark on outreach or door to door evangelism in their villages. This saw the creation of village or outstation churches and prayer houses. Like in the Lumpa church, these village churches and prayer points (houses) were administered by indigenous Africans. For example, the Catholic Church called these local spiritual leaders as Groupers while protestant churches simply called them Elders.

Thirdly, another change that the catholic and protestant churches embraced as a result of Lenshina's success had to do with instruction in their churches. Like in Lumpa church, instruction (preaching) was now largely done through hymn singing in both catholic and protestant churches. These songs were accompanied by dances, clapping, drumming and ululation. They were now sung in an African idiom. They were no longer sung in European idiom as before. The hymns were sung in local languages such as Bemba, Tumbuka, etc. Like in Lumpa church, this was meant to embrace Christianity with African flavour.

Lastly, Lenshina pioneered Zambian hymnology. She composed several beautiful hymns according to tonalities of Africa traditional music. Some of these Lumpa hymns were later adopted by both the catholic and protestant churches in northern Rhodesia. For example, Kondolo (2015: 81) confirms that Father L. Oger of Ilondola mission of the Catholic Church in Chinsali edited and adopted a collection of Lenshina's songs which interested him. The protestant churches followed suit. Today in Zambia, the Lumpa hymns are widespread among Christian churches. Mulenga (1998: 176) confirms that they are mostly sung by almost all catholic and protestant churches in Zambia.

In summary, Lenshina was really a great reformer. Her spiritual reforms did not only affect the Lumpa church but also other Christian churches in northern Rhodesia. Lenshina pioneered hymnology and women ministry in Zambia. She was instrumental in pioneering many changes that took place in the catholic and protestant churches in Zambia. Without the success of Lenshina and the Lumpa church the changes in catholic and protestant churches would have either not taken

¹⁴UCZ 682, W.V Stone, A summary of an address given to Lubwa DCC on 22 April 1957.

place or taken too long to occur. Ogbu Kalu (2005: 426) is right to describe Lenshina as an example of a female reformer whose influence added new dimensions in religious society of Zambia.

Lenshina, a Great and Outstanding Feminist

Lenshina was a great and outstanding feminist in the 1950s and 1960s. As a feminist, Lenshina took women as a pillar in Africanising Christianity at a time when the catholic and protestant churches saw women as dangerous and reactionary (Mwale, 2018: 45). Because of this Lenshina fought for gender justice. She preached a social gospel which clearly served the interests of women. She fought against any social practice that disadvantaged women and threatened their wellbeing in society. For example, beer drinking and adultery were forbidden. Lenshina also prohibited her followers to indulge themselves in harmful cultural practices such as polygamy, sexual cleansing and widow inheritance since these practices were a menace to women's normal life in society. She argued that unless people kept the demand of marital morality, society would be defiled and diseased (Chirwa, 2015: 29-30). Thus, Lenshina successfully outlawed harmful cultural practices which the Zambian feminist movement is still battling against today.

Lenshina also broke a cultural chain which socialised women to accept that men were always supposed to lead in higher positions of responsibility because they were superior to women. This implies that despite women's abilities or capabilities, they were supposed to be put in positions of less influence since they were inferior to men. It also implies that gender played a major role in determining which position men and women were fit for. This cultural hindrance or barrier was cemented by the biblical misinterpretation of Apostle Paul's letter to the Corinthians concerning women in the church¹⁵. Lenshina argued that Paul's instruction concerning women in the church had nothing to do with church leadership. She explained that the biblical teachings on church leadership as given by the same Apostle Paul in his letter to Timothy concerning church leadership was not based on gender but on one's relationship with God. As such every position in Lumpa church was open to all regardless of one's gender. Unlike in catholic and protestant churches, leadership qualifications in Lumpa church was not based on gender but biblical principles. Hudson (1999: 23) reports that both female and male adherents were free to apply for any church position in Lumpa church. This saw the appointment of female deacons (deaconesses) in Lumpa church. Women, like men, had now relatively great influence in the Lumpa church in particular and in society as a whole. Lenshina had successfully fought for equity and equality which the feminists are still fighting for in Zambia in particular and in the world as a whole.

In a nutshell, Lenshina was a great feminist of the time. She was instrumental in fighting against gender injustices in Zambia. She fought against harmful cultural practices such as polygamy, widow inheritance and sexual cleansing which threatened life and wellbeing of women in society. She considered these practices as breeding grounds for social injustices and transition of diseases. Lenshina also fought for gender equality and equity since she considered everyone to be equal in the eyes of God. This was evident in the way she made appointments in the church. In her church, unlike in mission-led churches, every position was open to both women and men. What mattered to Lenshina was one's spiritual stand. Gender was not an important factor in the Lumpa church leadership.

Lenshina's Myth

Lenshina's myth developed shortly after the Lumpa massacre which UNIP government described as Lumpa uprising or Lumpa-State conflict of 1964. After this dark moment, the attitude of many Zambians was characterised by contempt and

¹⁵Read Christian Holy Bible on first Corinthians Chapter 14 Verse 34.

anger. Most Zambians remembered only the wrongs of Lenshina and her Lumpa church. Most of these popular memories were purely inventions that became a myth in a political environment dominated by UNIP era's version of history. Prominent Zambian academician professor Owen Sichone notes that prophetess Alice Lenshina was given a bad name by UNIP officials who waged a successful propaganda calling her a mad cultist who forced her followers to drink urine. Sichone knew Alice Lenshina personally and denies the entire negatives associated with her. Most Lundazi respondents agree to this. They explained that they saw nothing wrong in Lenshina and the Lumpa church.

Thus, it is clear that the description of Lenshina as evil and blood thirsty is not correct. But now the question to ask ourselves is: 'Why did Kenneth Kaunda and his UNIP officials decide to invent unfair or fake story about Lenshina?' or 'Why did they decide to present a bad picture of Lenshina to the Zambian citizens and the world at large?' The answer is very clear and straight forward. It was meant to justify the condemned massacre of the Lumpa adherents by UNIP militia and the Zambian security forces. During the darkest chapter in the history of Zambia, popularly known as the Lumpa-State conflict of 1964, Kaunda's government released a highly trained army and police to crash Lumpa members armed with axes and spears as well as bows and arrows. During this encounter, hundreds of Lumpa adherents were killed by the government soldiers and police officers who should have protected them. Because of this inhuman act, the Zambian public and many nations, Belgium inclusive, condemned Kaunda and his UNIP government.

As an excuse for what they did, Kaunda and his government officials blamed Lenshina and the Lumpa church and negatively portrayed them. For example, Hudson, the District Commissioner of Isoka at that time, in falsely describing how the Lumpa members tortured people to death says "Many of the women and children had stakes thrust into anus or vagina or down their throat"¹⁶. Kaunda labelled Lumpa members as mad dogs that were a menace to civilised society and were not fit to live (Chirwa, 2015: 94). Simon Kapwepwe, being a staunch ally of Kaunda says: "Lenshina and her adherents were people who ate their dung and washed their bodies with their own urine. They changed into a devil and they were even five times worse than the devil" (Gordon, 2009: 72). Government censored newspapers were also used in tarnishing the image of Lenshina and her Lumpa church. For instance, the editorial comment of the Northern News (August 14, 1964: 1) read: "Unquestionably, there is good as well as bad in the Lumpa religion, but usually it is found that evil overweigh good.... A good deal of what Lenshina and her Lumpa church preached is unacceptable in a civilised state". All these remarks drew their strength from white missionaries of Roman Catholic and protestant churches who now negatively described Lenshina and her Lumpa church as heretic (Kaunda, 2018: 39). These negative invented statements about Lenshina and her church were meant to make Zambian citizens and nations sympathise with Kaunda and his UNIP government. They were meant to make them believe that the government took the right decision despite being painful and deadly. The UNIP government wanted people to believe that the action was meant to save majority Zambians from the wrath of Lumpa members whom they described as evil and blood thirsty. Many Zambians and nations ignorantly accepted this purely invented picture of Lenshina and her church. Thus, Alice Lenshina was roundly condemned since she was hugely misunderstood woman of God. Today, Lenshina's myth still exists. Some few Zambians still have a memory of the bad description of Lenshina as given by Kaunda and his government. For example, few respondents still believe that Lenshina made her followers drink urine and smear themselves with faecal matters before going into war as a form of bullet proofing. Some few still considered Lenshina as a rebel, cultist and an egoist who led to the death of scores of her followers during the Lumpa-State conflict of 1964. Hence, there is need reconstruct the correct history of Alice Lenshina.

¹⁶MalamaKatulwende. The Lumpa Massacre. Saturday, 27 March, 2010. Accessed www.zambia-economist.com/2010/lumpa-massacre.html. Retrieved 16 January 2014.

Surely, there is need to uncover the true identity of prophetess Alice Lenshina. This is the task this article undertook. It has been successfully accomplished.

CONCLUSION

The article has greatly contributed to modern interpretations of prophetess Alice Mulenga Lubusha Lenshina in the period 1953-1978. It has uncovered the hidden true identity of Alice Lenshina. Firstly, the article has demonstrated that Alice Lenshina was a true prophetess of God. Her attributes have shown that she fits in the definition and characteristics of prophets in any religion of the world.

Secondly, the article has confirmed that Lenshina was a true charismatic Christian. She was a truly born again believer. In addition, the article has certified Lenshina as a great and powerful church teacher and organiser. Her leadership and organisational skills shocked both the religious and political leadership. Different political and religious leaders could not believe and accept that a simple, humble and illiterate woman of Chinsali would organise and lead a powerful charismatic and prophetic ministry like the Lumpa church without undergoing a theological training.

Thirdly, the article has reviewed that Lenshina was a great reformer whose reformatory acts not only affected the Lumpa church but also other churches in northern Rhodesia. For instance, Lumpa hymns were adopted by both the catholic and protestant churches in northern Rhodesia. Prayer life and evangelical skills of the Lumpa church were also adopted by other churches. This brought spiritual life in both catholic and protestant churches. This in turn reduced the number of people defecting to Lumpa church from both catholic and protestant churches in the 1960s. This brought stability in membership among catholic and protestant churches in Zambia.

Finally, the article has confirmed that Alice Lenshina was a great feminist of the time. As a feminist, Lenshina promoted women ministry in her church. Many catholic and protestant churches adopted this gesture and this saw the creation of spiritual women organisations in northern Rhodesia. Lenshina outlawed polygamy, sexual cleansing and widow inheritance which today's feminists in Zambia are still fighting against. Lastly, Lenshina believed in the equitable or evenly distribution of power and authority. She promoted gender equality and equity. This was demonstrated through various appointments she made in the church. Appointments in the Lumpa church were not based on gender but on merit (i.e. spiritual stance). This saw appointment of male and female deacons, apostles and choir leaders. Later catholic and protestant churches gradually adopted this trend.

In a nutshell, Alice Mulenga Lubusha Lenshina was a heroine. She was a great woman to be recognised by every meaningful individual. Simone Schwarz-Bart (2021: 1) is right to describe Alice Lenshina as a modern African woman who distinguished herself in her time and shaped the course of culture and history of her society. It is also clear from our discussion that Lenshina has been associated with an invented picture which became a myth since 1964. This myth has been proven to be wrong and baseless. It was created out of hate and jealousy. It acted as scapegoat for UNIP government's murderous acts which led to the death of scores of Lumpa adherents in northern Rhodesia in 1964. These Lumpa killings mostly occurred in Lundazi and Chinsali districts of today's Zambia.

APPENDICES

Appendix 1

Characteristics of True Prophets

- They were called by God
- They received revelation from God through dreams/visions/direct command/familiar objects
- They were given specific tasks to carryout
- They responded to God's call in faith and they obeyed
- They were persecuted for their work
- They commanded God's message to people
- The prophets spoke with authority and without fear
- They acknowledged one God who was universal and hence believed in monotheism
- They preached about God's judgement for sin and hope for restoration
- Their prophecies were fulfilled
- They did not work for material gain/ were not paid for their work
- They led exemplary lives/role models/prayerful/righteous
- They understood the nature of their prophecies
- They spoke the truth in all circumstances

Source: Characteristics of True Prophets-ATIKA SCHOOL 5 December 2020. Accessed <https://www.attikaschool.org>chara...> Retrieved 5 October 2021.

Appendix 2

Lumpa Church Rules

- The Lumpa church is a church in which God and His son Jesus Christ are to be praised. It is not a political organisation.
- In our congregation there is no citizen or foreigner, black or white, man or woman, but we are all of the same family, therefore we must love one another.
- A Christian must not take part in (a)Backbiting, (b) Insults, (c) Lying, (d) Pride, (e) Boasting, (f) Hatred, (g) Anger, (h) Cruelty, (i) False accusation, (j) Spite, (k) Disobedience, (l) Deceit, (m) Theft, etc.
- A Christian must avoid covetousness, witchcraft, stealing, adultery, witch-hunting, sorcery, discrimination, drunkenness, bewitching, immoral songs, dancing and other pagan things.
- Every Christian must be of good character, whether in public, when eating or going to sleep, waking from sleep or when starting or ending his/her work, while at play or in times of sorrow or trouble. When he/she is on the journey, a Christian must pray to his/her father.

- There must be no beer or pagan dances during a Christian wedding. If they have these things, those who are being wedded will be punished by the commandments of Jesus. They must not be separated from each other until they die.
- It is the duty of a Christian to go with others for prayers from time to time and on every day of worship.
- A widow should not be inherited. She must only wear a string of white beads. If she wishes to remarry she must be allowed to do so.
- A Christian must not be a polygamist.
- A Christian should not participate in any mourning festival ceremonies. There should be no invocation of the spirits.
- At the time of worship no one should smoke cigarettes or a pipe or take snuff. They must not take these things into the church
- Anyone who has taken some beer must not come to worship in the church, though he/she has taken a little

THESE ARE THE RULES OF THE LUMPA CHURCH –STRICTLY OBEY THEM

Lenshina Mulenga

Sources: Chirwa, p. 101 and Hudson, pp. 137-138.

Appendix 3

The Rules of Lumpa Church Choir

- Church choir is a group of singers of God. It is a choir which sings for our Lord God at any time. They are singers who are trained to sing well.
- Every singer in the church choir should be decent, humble, generous, loving, and obedient to the deacons, clergymen, and elderly members of the sect.
- Every singer should be aware of the fact that he/she is in the hands of the Lumpa church, and as such, is bound by the rules of the Lumpa church.
- Every singer in the church choir everywhere, except in Sione, should be ready in the church before time and should start singing in order to warn other people that the church service is about to commence.
- A singer should co-operate with clergymen in such matters as visiting sick people, and singing and preaching to them the gospel of our Lord.
- Visiting one another is a good thing and that is why the singers should do likewise in order to encourage one another.
- Uniform: a type of dress for every singer. It is not compulsory but it would be appreciated if it is worn by every singer so that they look smart.
- Singers should compel themselves to learn new and old hymns and should be competent to sing their respective parts.

- Singers should be allocated funds to enable them to buy anything they wish, such as petrol for motor cars to enable them visit their colleagues in distant places who are working for the same sect
- Every church choir should have mealie meal and relish at all times so that if they happen to receive their colleagues from elsewhere they would be ready to feed them

Note: Singers have no authority over Deacons. Their duty is to sing.

Lenshina Mulenga

Sources: Chirwa, p. 102 and Hudson, pp. 139-140

Appendix 4

Pictures of Alice Mulenga Lubusha Lenshina



Source: Chirwa, p. 20.

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